

# THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



VOL. 9.

SALT LAKE CITY, SATURDAY, MARCH 14, 1874.

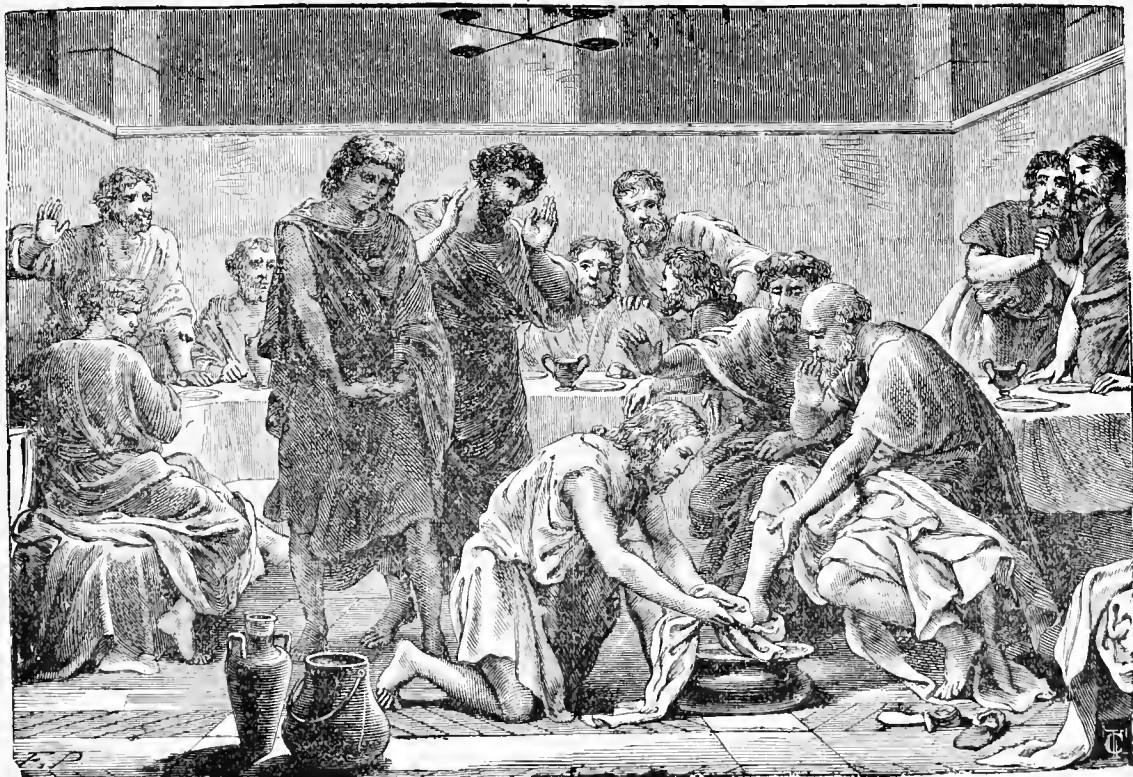
NO. 6

## WASHING FEET IN THE EAST.

IN the Eastern countries the people generally wore sandals, which were thin soles of leather, or goat skin, or palm leaves, and were fastened to the foot by means of straps. The feet were thus exposed to the rays of the burning sun, and to the sand or dust of the roads, so that it was very refreshing to have them washed after a journey. The first kindness that a host did the traveler was to send a servant to wash his feet, and the feet of all who were with him.

After that, when the two angels visited Lot, he rose up and said, "Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night and wash your feet."

When Abraham's servant went to find a wife for Isaac, Laban, Rebekah's brother, said to him, "Come in, thou blessed of the Lord." And Laban "gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him."



We read about this custom as far back as the time of Abraham. In Genesis xviii. we are told that when the three holy beings visited Abraham on the plains of Mamre, he said, "My lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant. Let a little water. I pray you, be fetched, and wash your feet, and rest yourselves under the tree."

You remember, also, the story of Joseph. When his brothers brought Benjamin with them, Joseph told the ruler of his house that they should dine with him. "And the man brought the men into Joseph's house, and gave them water, and they washed their feet."

When the feet of the stranger were not washed, it was considered as a slight, and a sign that he was not really welcome.

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When Jesus went to the house of Simon the Pharisee, he was not thought worthy to have his feet washed. But a poor woman, who had been a great sinner, and was despised, came in while Jesus was sitting at meat. She loved him very much, and thought she could not do too much for him; and she stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head."

This act more than atoned for the neglect of Simon. When Simon wondered why the Lord did not send her away, Jesus said, "Seest thou this woman? I entered into thine house; thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head."

Jesus washed the feet of his disciples the night before he was crucified. This is the scene which the artist has attempted to give in the engraving. The disciples appear astonished at Jesus because he made himself their servant to wash their feet. It is common in many pictures to represent the apostle Peter as bald-headed. In this engraving he is thus represented; but we know of nothing that is written to warrant anyone in thus describing him. You will find the account of this scene in the 13th chapter of John. Peter told the Lord that he should never wash his feet, thinking, doubtless, it too great an act of humility for Jesus to perform. But when the Lord told him that if he did not wash him, he should have no part in him, he willingly consented. After washing their feet he asked them:

"Know ye what I have done to you? Ye call me Master and Lord: and ye say well, for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

In a revelation given to the Prophet Joseph, Dec. 27, 1832, the Lord in speaking of the School of the Prophets in the house of God, says:

"And ye shall not receive any among you into this school save he is clean from the blood of this generation: and he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted."

"And again, the ordinance of washing feet is to be administered by the president, or presiding elder of the church. It is to be commenced with prayer, and after partaking of bread and wine, he is to gird himself according to the pattern given in the thirteenth chapter of John's testimony concerning me."

Our readers will find these words in paragraphs 45 and 46 of Section 7, Book of Doctrine and Covenants.

## Our Museum.

### ROMAN COINS.

BY BETH.

SOME coins are in existence that are supposed to be of earlier date than those coined by Servius Tullus, who was king of Rome about 460 years before the Christian era. These coins are very rude in form and very large, in some respects reminding one of the copper money in circulation a century ago in Scandinavia—copper merely struck on one side, regardless of shape. In the large museums, where coin cabinets of great value may be seen, pieces of money of the most singular form, weighing from thirty-four to fifty-three ounces each, are exhibited. Some of this money was evidently cast many pieces at a time, as they may be seen joined together, just as they were taken from the mold.

The most early Roman coins were impressed with a bull. The bull is the symbol of strength and security; it is known as "Apis," one of the gods of mythology. Then the head of Janus was very common, and the prow of a boat, as before noticed. This alludes to Janus having come to Italy by sea, and was there stamped to perpetuate the remembrance of that, to them, important event.

The "as," with its subdivisions, was the principal coin. The "semis" was, as its name implies, the half (we use the word semi in compound words in the same sense.) Then they had the "triens," or third; the "quadrans," or quarter; the "sextans," or sixth; and the "uncia," or unit, which has one cypher or disc upon it, signifying one ounce, for money had importance for its weight as well as value in those times. The words "libra" and "as libralis" allude to the weight.

About 260 years before Christ, silver was coined for the use of the republic. Only a few gold coins of those days have come down to our times. The coins and medals of that period are known among medalists as "consular coins," because they were struck during the time when Rome was governed by consuls. They are also known as coins of families, because distinguished persons made them a means of perpetuating the knowledge of occurrences in which they were the actors.

It was not until the time of Julius Caesar, that the practice of representing monarchs or rulers on coins or medals came into vogue. In our museum is a copper coin of the time of that distinguished general. On the obverse is a fine likeness of the first of the twelve Caesars.\* The likeness is very striking in its resemblance to the portraits of him that have been handed down to this day. On his head is a laurel crown, which was voted to him by the senate, in return for his great services, although historians tell us it was "to hide his bald head." Be that as it may, on the reverse of this coin is a laurel crown, and the word JVLII, meaning Julius, the family name of the great warrior; from which we may draw the inference that the laurel was voted him as a reward. As to the name of Caesar, which was adopted by the emperors and the heirs apparent to the imperial throne, it was in consequence of the dignity associated with the name in the person of Julius. Even to this day, the name is perpetuated in the titles of some of the crowned heads of Europe, the word Czar being derived from it.

\*The first twelve emperors of Rome were respectively called Julius Caesar, Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian, Titus and Domitian.

COUNT ZINZENDORF AND THE DOVE. — Count Zinzendorf was a German noble, who lived to do a great deal of good in the world. When a boy, he was one day playing with his hoop near the banks of a deep river, which flowed near by the castle where he lived, when he espied a dove struggling in the water. By some means the poor little creature had fallen into the water and was unable to escape. The little count immediately rolled a large washing-tub, which had been left near, to the water's edge, jumped into it, and though generally very timid on the water, by the aid of a stick, he managed to steer himself out in the river to where the bird was, got it, worked his way back to the shore in safety, and, after warming the little captive in his bosom, set it free. When asked by his mother if he was not afraid, he replied: "Yes I was, rather; but I could not bear to see it die so. You know, mother, its little ones might have been watching for it to come home!"

# THE FLYING JONAH.

**J**ONAH was the name given by the Jews to the pigeon and the dove; several varieties of which are called by us sometimes by one name and sometimes by the other. Thus the tame pigeon is the house dove; and the wild wood-pigeon is the same as the stock-dove. They are found in almost every part of the world.

There are more than one hundred kinds of the pigeon and dove tribe. When in a wild state, at a certain season, they take their departure from one country to another in search of food. Wilson, an American naturalist, has given an account of the vast number of "passenger pigeons" which he beheld in their yearly flight. He describes them as forming a column, so wide and deep, as to darken the earth by hiding the light of the sun. "If," says he, "we suppose this column to have been one mile in breadth (and I believe it to have been much more,) and that it moved at the rate of one mile a minute, and as it was four hours passing, its whole length would be two hundred and forty miles. Again, supposing that each square yard of this moving body contained three pigeons, this would give more than two thousand, two hundred and thirty millions of pigeons: and yet this is below the actual amount. Reckoning each bird to eat half a pint of nuts, or other seeds of trees, daily, the whole quantity, at this rate would equal nearly seventeen millions of bushels every day. Their Creator has wisely and graciously given to these birds rapidity of flight, and a desire to range over vast tracts of the earth: otherwise they must perish in the districts where they reside, or devour the whole produce of the field as well as of the forest."

Another writer, Audubon, also has given an account of a flight as he saw it:—"As the period of their arrival drew nigh, preparations were made to receive them. Some of the people had iron pots with sulphur in them; others had torches of pine wood; many were armed with long poles, and the rest with guns. All eyes were gazing on the clear sky: suddenly there burst forth a general cry of 'Here they come!' The noise which they made, though yet distant, reminded me of a hard gale at sea, passing through the rigging of a close-reefed vessel. As the birds arrived and passed over me, I felt a current of air that surprised me. Thousands were soon knocked down by the pole-men. But the birds continued to pour in, and they alighted everywhere one above another, until solid masses, as large as hogsheds, were found on the branches all around. Here and there the perches gave way under their weight with a crash, and, falling to the ground, destroyed hundreds of the birds beneath. It was a scene of uproar and confusion. I found it quite useless to speak, or even shout, to those persons who were nearest to me; even the reports of the guns were

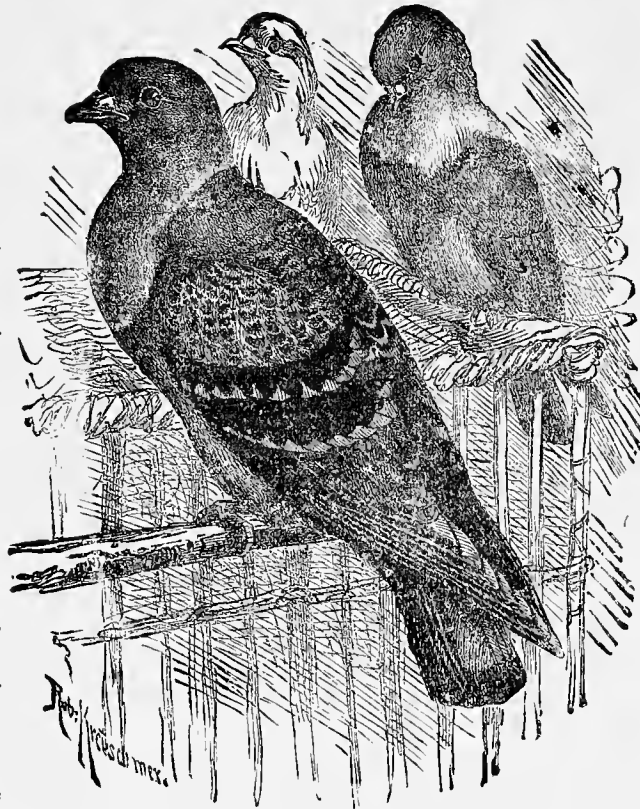
seldom heard. The uproar continued the whole night. Towards the approach of the day the noise grew less; and at sunrise, all that were able to fly had disappeared. The howlings of the wolves now reached our ears; and foxes, bears, racoons, and other beasts of prey, were seen sneaking off, whilst eagles, hawks, and a crowd of vultures came to supplant them, and enjoy their share of the spoil."

The carrier-pigeon has been in ancient times employed in the East for conveying tidings from one place to another. It was so used by the English, who had a factory at a town in Syria. The merchants wrote in a small compass on a slip of paper, which was secured in such a manner under the pigeon's wing as not to impede its flight; and her feet were bathed in vinegar, with a view to keep them cool, and prevent her being tempted by the sight of water to alight, by which the journey might have been prolonged, or the letter lost.

During the late dreadful siege of Paris, pigeons were used to carry news from the city to other parts of the land.

In some parts of the East, large round towers are built, which are pierced with about a thousand small windows, each of which forms a snug place for a nest. This, together with the great flight of the birds, reminds us of the words of the prophet, when describing the numbers that should flock to Zion: "Who are these that fly as a cloud, and as the doves to their windows?" (Isa. lx. 8.)

Pigeons were offered in sacrifice among the Jews. God told Abraham to present a young pigeon on the altar. (Gen. xv. 9.) By the law of Moses, anyone who was too poor to offer a lamb, might bring two young pigeons. (Lev. v. 7; xii. 8.) As this was the kind of offering brought by Joseph and Mary (Luke ii. 24), it was an evidence of the humble state of the birth of our Lord Jesus Christ. "He was rich, yet for our sakes he became poor, that we through his poverty might be rich." (2 Cor. viii. 9.)



**A LITTLE GIRL'S REPROOF.**—An army officer, on returning home from camp, went to visit some relatives, and like some who imitate their associates, he indulged in profane language. A little girl walked out with him to his horse, as he was taking his leave, and as he was talking to her in great glee, she said: "I don't like to hear my cousin swear."

He replied: "I know, my dear, it is wrong."

In the same mild tone she rejoined: "Well, then, if you know it is wrong, why do you do it?"

The captain confessed to a friend, on relating the story, that he never felt a reproof so much as the one given by that little child. He had good reason to feel it, for he deserved it.

The old verse says: "Maintain your rank, vulgarity despise; to swear is neither brave, polite nor wise."

## GREAT MEMORIES.

THERE are examples of memory so very extraordinary that, but for the best of authority and frequent repetition, they would be too incredible for belief.

Portius Latro, says Seneca, retained to the last a lucid remembrance of all the declamations he had ever delivered. Cyrus, according to Pliny, knew the name of every soldier in his army; the same is related of Mithridates, who could repeat the names of his vast army of 80,000 men.

Scipio knew by name all the inhabitants of Rome, and it is said likewise of George III. that he never forgot a face he had once seen, nor a name he had ever heard. Themistocles could call by name every citizen of Athens, although the number amounted to 20,000.

Both Napoleon I. and Napoleon III. had extraordinary powers of memory. It is said of the first that he could repeat the names of his fullest regiment, having heard the list but once read. Later in life, discovering one of his old soldiers in a certain stone-cutter, he was able to tell the rank he had held in the army, the exact corps and regiment he belonged to, where he had served, and the individual character he had borne for bravery.

Napoleon III. could retain an incredible array of names, figures, and facts with perfect accuracy. His memory had undergone a severe training, no doubt, during his early seasons of imprisonment, when it was perilous for him to carry written memoranda about him. But never daring to trust solely to the sense of hearing in its action upon his memory, it was a fixed habit of his life to write in a note book whatever he wished to preserve, and then destroy the leaf.

Seneca complained of old age when he could not, as formerly, repeat two thousand words in the order in which they were read. At a certain recitation of his class, when a student, two hundred verses had been unconnectively recited by the different pupils, when he repeated them, from the last to the first, in a perfectly reversed order, and without misplacing a word.

The Druids taught their whole circle of sciences in 20,000 verses, which students were called upon to commit to memory, and which frequently occupied a space of twenty years.

Blind Tom, the negro pianist, affords an example of marvelous memory. All that he knows or performs he has either heard or improvised. His repertoire embraces the vast number of five thousand distinct pieces. Estimating the average number of notes in a single bar to be eight, and the average number of bars in a single performance to be two hundred, we discover that the facts retained by this musical prodigy amount to the astonishing number of eight millions.

Liszt and Rubenstein, the gifted pianists, are both accredited with the possession of great memories. It is related also of Wiegis, a German violinist, that upon the discovery that the score of a certain valuable opera had been lost, he volunteered to write it from memory. This he successfully did, to the nicest detail, and was paid therefor a handsome sum of money. Upon many an occasion Wiegis accurately performed his part at the opera when he was so intoxicated as to make it necessary to provide him with his instrument and rightly adjust it in his hands.

Rollin tells us of the remarkable memory possessed by Adrien. John Wilson, the painter. Queen Elizabeth, and Julius Caesar were about equally endowed with this valuable faculty. The conversation of the historian Macaulay exhibits an infinite store of perfectly appropriate and correct quotation, while Prof. Porson could recite very many lengthy poems with an astonishing accuracy.

Racine could recite all the tragedies of Euripides. Euler, the mathematician, could repeat the *Æneid*. Lord Granville repeated the New Testament, from beginning to end, in the original Greek; and Cooke, the tragedian, is said to have committed to memory the contents of a large daily newspaper.

Straznicky is said to know the name and place of every one of the hundred thousand volumes of Astor Library. The same was of old said of the librarian Magliabachi, who, besides knowing the name of every book of his vast library, could repeat the contents of a great number of them, and could tell any inquirer not only what book would best satisfy his wishes, but the chapter and page where the desired data would be found.

Mirandola would commit to memory the contents of a book by reading it three times over, and could frequently repeat the words backward as well as forward. Thomas Cramer committed to memory, in three months, an entire translation of the Bible; and Leibnitz, when an old man, could recite the whole of Virgil, word for word.

Bossuet could repeat not only the whole of the Bible, but all of Homer, Virgil, and Horace, besides many other works; but a still more astonishing example than any of these is that of Carneades, who, when required, could repeat any volume found in his library as readily as if he were reading.

Mr. Henkle, an author, has brought to light an example of memory that is unsurpassed in ancient or modern times. This gifted individual is one Daniel McCortney, an humble laborer, in Salem, Columbiana Co., Ohio. He is quite illiterate and nearly blind; but he remembers the occurrences of every day since January 1, 1827, when he was nine years old.

Mention any date to him in the last forty-four years, and he tells instantly what day of the week it was, what manner of weather prevailed, what he was individually doing or conversed about. Mr. Henkle, paying a personal visit to McCortney, provided himself with a journal for forty-five years, and after several severe cross-examinations, proved Mr. McCortney to be correct invariably.

We will conclude our chapter by quoting a very remarkable instance of loss of memory. In 1870 a resident of Elmira, N. Y., accidentally struck his head against a beam, and was rendered insensible thereby. From the effects of the blow, however, he very readily recovered, and three years passed in the enjoyment of apparently perfect health. At the expiration of this time he was taken with acute pains in the head, accompanied by violent spasms. He was promptly attended by his physicians and again recovered bodily health, but his memory, so far as concerned all events which had taken place since the date of his accident, three years before, was a blank. He greeted his partner in business as the school-master he had known him to be before his own head and the beam came in contact. He had no understanding or comprehension of the state of his business, and persisted in treating acquaintances formed in the three years past as though absolute strangers. What is still more extraordinary, he was decidedly puzzled, much to the embarrassment of his wife, to account for the existence of his two children born in the fatal three years' interval.—  
*Illustrated Annual.*

A RURAL gentleman standing over a register in a store not long since, attracted general attention to himself by observing to his wife who stood near him, in a tone of alarm, "Mariar, I'm afraid I'm going to have a fever, I feel such hot streaks a runnin' up my legs."



## Anecdotes of Painters.

### RAFFAELLE D'URBINO.

*From Chambers' Miscellany.*

IN 1483, there lived in the little city of Urbino a poor artist named Giovanni Sanzio. He had little genius to boast of, and less fame. He lived in a quiet humble way, not far removed from poverty, yet he was a good man, and his humility and simplicity of character prevented his being despised for his want of talent. He married a worthy and loving wife, but they were long childless. At last, in 1483, the year already mentioned, on Good-Friday, there was born to this worthy couple a son. This new addition to their happiness was joyfully welcomed by the father and mother. They christened the infant Raffaele, after the angel Raphael in the Bible—a name of good omen: but little did the parents think that the name thus given by them would go down to posterity with the glorious affix of Raffaele the Divine.

The father, Giovanni, had suffered much in his youth from being left to brave the world alone, so he would not part with his son, even to a nurse. Raffaele was brought up in his parents' house—his mother being his constant nurse, his father his instructor. He was never sent to school, but spent his time in his father's studio, living among beautiful forms, having for his playthings brushes and easels, and thus imbibing a love of art from his cradle. No other children came to divide with him his parents' care and affection, and life was all sunshine to the gentle and beautiful child: for, like Da Vinci, Raffaele possessed the added charm of great personal beauty. Even in manhood, his portrait, with its soft mild eyes and long flowing fair hair, is like the face of one of his own angels; and in childhood he must have been most lovely.

Surrounded by art, it is not wonderful that Raffaele should have been a painter when a mere boy. His father, delighted to see this bent in his darling son, instructed him to the utmost of his power, and Raffaele was soon a great assistance to him in pictures which he from time to time executed for the few patrons whom he had in his native Urbino. This good and loving father was not slow to see that his limited powers in art were insufficient to supply the rising genius of his son, and no shame or mortified self-love hindered him from acting upon this knowledge. He went to Perugia, where lived Pietro Perugino, an artist who had by his own unwearied diligence raised himself from low estate until he had become one of the best painters of the day. But Perugino was gone to Rome, and Giovanni Sanzio had to wait a long time for his return. At last Pietro arrived, and the humble painter of Urbino obtained an interview with his higher brother in art. Giovanni had a winning manner, and his reverence for Perugino turned the latter's heart towards him. He listened to Sanzio's frank and simple account of his son's talent, and his own wishes to place him under such a master; and at last consented to take the little Raffaele.

Giovanni returned home, having accomplished his desire. One can well imagine what a hard struggle it was for the father to place his boy in other hands, and how many tears the mother shed at parting with her only child. Giovanni took his son to Perugia, left him to the care of Perugino, who had conceived a sincere friendship for the father of his new pupil, and then returned to his lonely home in Urbino.

Raffaele had an excellent master in Perugino, as far as kindness went; from his instructions, however, he did not profit much. Perugino's style was hard and formal; now and then his attitudes were graceful, but his works, though praised in his day, were very inferior compared to those of his successors, and his one great contemporary, Leonardo da Vinci. Raffaele copied his master's style so exactly, that his pictures at this period of his life cannot be distinguished from those of Perugino. Having never known a higher style, the young artist went on calmly and composedly in this beaten track, winning much praise from the inhabitants of his native city, and of Perugia, who had no idea of a loftier standard of perfection than Perugino's. But a change was soon to come over the spirit of Raffaele the Divine.

He had a friend and fellow-pupil named Pinturicchio, who was chosen by Cardinal Piccolomini to ornament the pope's library at Siena. This young man invited Raffaele to join him, and the latter assented, as he had now left Perugino, though the friendship and affection between the artist and his pupil continued undiminished until the death of the former. Raffaele was only eighteen when he arrived at Siena; there he, in conjunction with his friend Pinturicchio, painted ten large pictures, the subjects being taken from the life of Pope Pius II. While at Siena, Raffaele heard continually of the wonderful works of Leonardo Da Vinci and Michael Angelo, then exhibited at Florence. He resolved to go thither, and judge for himself of their perfection. Great indeed was his delight and wonder when he beheld with his own eyes these masterpieces of genius. Leonardo's particularly attracted him, for Michael-Angelo had not then arrived at the zenith of his powers; and the inclination of Raffaele was ever more to the beautiful than the severe and grand, so that doubtless he felt more sympathy with Da Vinci than with the giant Michael. He saw that he was yet but on the threshold of art; he felt his own weakness, and the defects of his master, and from that hour he changed his style, and followed Perugino no more.

*(To be Continued.)*

## SUNDAY LESSONS. FOR LITTLE LEARNERS.

### LESSON II.

- Q.—In what place was Jesus born?  
A.—Bethlehem of Judea.  
Q.—How old was he when he was baptized?  
A.—About thirty years.  
Q.—Who baptized him?  
A.—John the Baptist.  
Q.—What is baptism?  
A.—To be buried in water.  
Q.—Who was pleased with him when he was baptized?  
A.—His heavenly Father.  
Q.—How old should boys and girls be when they are baptized?  
A.—Eight years.

GOOD AND WHOLESOME ADVICE.—Persevere against discouragements. Keep your temper. Employ your leisure in study, and always have some work in hand. Be punctual and methodical in business, and never procrastinate. Never be in a hurry. Preserve self-possession, and, when you know it is right, do not be talked out of conviction. Rise early, and be an economist of time. Maintain dignity without the appearance of pride. Above all, be careful to act with the strict honesty.

# The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SATURDAY, MARCH 14, 1874.

## EDITORIAL THOUGHTS.



FROM the days when kings and rulers first usurped power over their fellow men, and infringed upon that patriarchal order of family government established by heaven, there has been a tendency to look down upon labor as something mean and vulgar, as a thing to be avoided whenever possible, and still worse, there has been an inclination in the hearts of many to despise and hold in contempt the laborer.

It has been argued that labor and toil are the consequences of God's curse, and that they who have to labor for their daily bread are accursed also. But is it so? When man was immortal, before Adam fell, God placed him in the garden of Eden to dress it and to keep it. No curse had then fallen on this fair earth, all thereon had been pronounced by the Great Creator "very good." Yet Adam had to dress and cultivate the garden; for though the earth then did not bring forth weeds and thorns and thistles, yet it required man's watchcare and superintendence to keep it in order.

When Adam first disobeyed God's command, and sin and death were brought into the world thereby, God told Adam that He would curse the ground for his sake, and that he should eat his bread by the sweat of his brow. Yet we do not read that God cursed his labor, or made it dishonorable. True, the ground was to bring forth thorns and thistles, but labor was to subdue the earth and cover the place where these thorns and thistles grew with fruit tress, flowers and grain.

Labor, instead of a curse has been a blessing to mankind. No bread is so sweet as that earned by honest toil. Labor is happiness; no heart is more joyful than the one busy with works of love and duty. Labor is health; none are more vigorous than the laborer. Labor is life; without it we should stagnate, and the generations of man would soon cease upon the earth. Without it, arts, science and civilization must perish; in fact, all human life, except that of the rudest and most savage kind, must perish also.

Labor is eternal and divine. In six days the Lord made heaven and earth. The labor of this earth's redemption will occupy the millennium and stretch into eternity. The world, with all its fellows, is the handiwork of God; and the worlds yet to be, will manifest the wisdom and creative power, the skill and labor of divine beings, and worlds will multiply and systems grow.

"While life and thought and being last,  
And immortality endures."

That in which God has set us the example, cannot be ignoble or degrading. It was He who made this world with all its wonders. Can we, for very shame, call our fellow men vile, vulgar or contemptible, because they help to beautify this same earth that our Heavenly Father has framed? Shall they who build the cities, till the soil or in any other way help to

make this earth habitable and glorious, be esteemed less than they who simply partake of the blessings without aiding in the struggle to obtain them?

It is true that the labor may be rough and the toil excessive that fall on the shoulders of some, while others sit at ease. That is the fault of society, not to the primal curse of God. This inequality manifests the necessity of a new order of things, when all shall labor for mutual good, when the idle shall not eat the bread of the worker, but by wise direction and judicious economy the labor of each shall be put to the best possible use, and the greatest and happiest results be brought about by the establishment of the kingdom of God on the earth.

No young man or young woman should be ashamed of useful labor. Let it be esteemed as ever so humble, it is praiseworthy. It is one of the greatest lessons taught by the gospel that all must be workers. Let us so strive that our labor shall not be in vain, but that our every effort shall count for good, and that our knowledge of some trade, profession or art, while developing our own powers and talents, shall benefit to the uttermost the people and the work of the most high God.

## MODESTY.

AMONG the many virtues we ascribe to women, we assign to modesty a high rank; indeed, it is to a woman what coloring is to a picture; without it the rough outlines are there but the fine touches are wanting.

Few women are troubled with an excess of modesty; it is one of their most becoming graces; not so with man; his excess of modesty often prevents him from gaining that position which he is calculated to fill. But even in him a certain degree of it is pleasing—a modest deportment is commendable.

A young lady may be modest without being distant, unsociable or prudish. She can be sociable, mirthful and facetious without the least sacrifice of modesty. True, she ought to be dignified as well as modest.

The young lady who can act in all company, and at all times with dignity and modesty is the one whose company is sought by every person of good sense and refined taste. She shines equally bright in wealth and poverty; though the better her circumstances the more potent her power. She carries an influence with her which cannot always be ignored. Her society is ennobling and exalting, and she will be respected and loved wherever she goes. If I have any refinement in my nature or disposition, I freely confess I owe it, in great part, to the example of modesty I have ever had set before me by those with whom I have associated; and above all, to the refining elevating influence of modest females into whose company I have, for so great a portion of my life been thrown.

How revolting to our finer feelings are the actions of females who are devoid of modesty! How often have we cause to blush for every shame of their conduct. We form an opinion of a young lady when we have been in her company not more than half an hour. And upon what is that opinion based? Upon her actions and words while we have been in her company. If a young lady indulges in conversation or makes use of words of a low, vulgar nature; is too apt at speaking anything and everything that comes into her mind, whether it be good, bad or indifferent, attempts to act in a manner too familiar any person upon short acquaintance, or indeed upon long acquaintance either if it is warranted by no other connection than mere acquaintance, our opinion of her is not likely to be a very exalted one. There is something about her repulsive to

our finer feelings; and we are apt to set her down in our minds as being either very ignorant or depraved. How different the impression made upon our minds by a modest person, who assumes no airs, but acts naturally; scorns affectation in others, and would not stoop to it herself; indulges in no conversation which is indecent; and is sufficiently reserved and dignified to keep every person at a proper distance. We look upon her with admiration; we feel like emulating her virtues. To a young man, no company is more refining and calculated to lead him to an honorable, righteous course than that of modest females; and no company more debasing or tending more to a dissolute, dishonorable course, than that of immodest, unprincipled females. There is no young lady in our community who does not possess some influence; some much more than others, and some much more than they are aware of. While the influence of some may not extend farther than with half a dozen associates, that of others is felt by all with whom they come in contact. This influence they may exert for good or evil. If for good, the result will be happiness to themselves and others; if for evil the result will be unhappiness and bitter remorse.

Modesty is a grace to be acquired; let all who desire respect, aim to acquire it. Let them frown down every immodest action in their associates, and at the same time emulate and encourage in them everything that is modest and ladylike. Depend upon it, every girl who takes this course will afterwards feel that she has her reward in the respect she will gain by it.

CUSTOS MORUM.

**GOOD MANNERS.**—Good dressing, quiet ways, low tones of voice, lips that can wait, and eyes that do not wander, shyness of personalities, except in certain intimate communions, to be light in hand, in conversation, to have ideas, but to be able to make talk, if necessary, without them—to belong to the company you are in, and not to yourself—to preserve the harmonies throughout your person and dwelling.

## MUFFY.

**N**ESTLING away among the beautiful hills of Surrey, and about five and twenty miles south of London, there stands the romantic little town of Dorking.

In a house situate at the southern extremity of the town, lives a wonderful little tabby cat, named Muffy, whose curious tricks have been a source of much amusement; one in particular is that in which it has discovered a means of getting admission to the comfortable, warm kitchen when it has been unfortunate enough to find itself outside, with all the doors shut.

At the side of the house there is a small aperture, of about two feet square, opening into the kitchen, and intended for the

use and convenience of butchers, bakers, or grocers, who would otherwise have to go round to the back entrance; inside of this aperture is suspended a bell, which Miss Muffy must, no doubt, have often seen used by butchers, bakers, and grocers, to call the attention of the cook. She has, therefore, adopted the same plan, and when tired of her prowlings about the garden, or hunting for birds in the adjoining wood, she springs up to the little door, and, with her paw or head keeps ring, ring, ringing at the bell until the door is opened and she

having gained her object, walks triumphantly into the house.

Muffy, you see, is not only a very intelligent little cat, but I can tell you she is also a very good-natured one, too. She submits to being dressed in the doll's clothes, and will sometimes lie quite still in the cradle for hours together, and, when told to stand upon her hind legs and give a kiss, does so with a gracefulness hitherto unknown in the annals of cats.

**USEFULNESS** and noble acts are the most radiant epochs in the biography of men. When wrought in the earliest youth, they live in the memory of age like the coral islands, green and sunny amidst the melancholy waste of ocean.



## PROPER RECREATION.

AS the question of what is the most suitable amusement for Sunday School scholars, is occupying the attention of a great many who are interested in the welfare of the young, we condense the following from the minutes taken by Elder John B. Maiben, secretary of the S. S. Union, of a meeting of the superintendents and teachers of the Sabbath Schools of Salt Lake county, held in the City Hall, of this city, Feb. 3, 1874, Elder George Goddard, superintendent, presiding.

After some preliminary business, Supt. Goddard introduced the enquiry, whether it was desirable to cultivate theatrical representations as the leading recreation for Sabbath School scholars; and invited an expression of the views and feelings of those present on the subject.

Supt. Samuel L. Evans said that in the 6th Ward they had given several entertainments, principally consisting of recitations by the scholars, interspersed with short dramatic pieces, all however, containing a good moral, and teaching excellent lessons. By this means they had raised several hundred dollars, which had assisted them in the erection of their new school house, and furnished ample funds for prizes and books. The effect also had been salutary with the scholars; at first they were very bashful, but by encouragement, they had now acquired moral courage and strength to give their recitations to the satisfaction and pride of their parents and friends. He saw no danger to arise from these, when subjects were properly selected. True, some of the boys were inclined to excel, with a view to display, but by judicious training, this disposition might be restrained and guided in a beneficial channel. He considered this mode of entertainment much better than dances, and, in his opinion, attended with the best results.

Supt. Geo. H. Taylor, of the 14th Ward, said there was too much of a disposition, among some of the Latter-day Saints, to consider the Sunday the same as any other day, and to spend it in recreation. In his opinion, they were going to the opposite extreme to that reached in his early training, in which all reasonable recreation was curtailed, by reason of tradition and religion. On seeing the placards around town, announcing theatrical exhibitions in the different Wards, the question had arisen in his mind, whether the tendency of these things would not be evil. He considered that when our principal amusements for the young consisted of theatrical entertainments, we were descending pretty low.

Supt. McLachlan, of the 7th Ward, said they had held theatrical entertainments in his Ward, upon several occasions. He had been afraid that the system would tend to harm, but governed it the best way he knew how. He had found it a very successful means of raising funds. A concert was to be held the next week in the Ward, which they designed should have a higher tone and a more elevating character, and they hoped to continually improve.

Supt. Geo. Reynolds, of the 20th Ward was opposed to dramatic entertainments for Sunday Schools, as from his experience, those who took to the stage became, as a general thing, dissatisfied with the every-day duties of life. Songs, recitations, dialogues and music, judiciously selected, he considered to be appropriate and beneficial. He thought it was a pleasing sight to see the children enjoy the dance, and that it was a suitable and proper recreation when rightly appointed and controlled.

Elder Geo. Halliday, from Pleasant Grove, said he was greatly interested in Sunday Schools, and was decidedly opposed to dramatic entertainments. In England they had

thought of everything to wean the people from the ale-house, without success, till at length they established penny readings, where the highest religious authorities attended. All kinds of selections were made, and men, boys, girls and women participated; and they became most popular. The reform that it worked among the masses was astonishing. At Pleasant Grove they had a better way of getting funds than by giving dramatic entertainments. Fifteen years ago, there was a subscription taken up through that town, to start a Sunday School. All they collected was one pound of butter, from a good old lady, which was sent to Salt Lake City and exchanged for a broom and a pencil. From that small beginning the institution had grown until it now had the Bishop and his Counselors and fifty other good men as teachers, and from 200 to 300 scholars. The teachers had recently formed themselves into a committee and visited from house to house, and gathered \$120.00 at one effort.

Elder Mark Lindsay, of the 20th Ward, said we could not be too careful in guarding our children from every danger. When he was on his mission, he particularly noticed the jealous watchcare exercised by the parents and guardians of the young. Upon one occasion he was asked to address a Sabbath School; but was prevented from doing so, because some one interposed the objection that he was a "Mormon," and his remarks might be injurious to the children.

Elder J. B. Maiben said the consideration of the subject was not proposed with a view of making any invidious comparisons, or casting any reflections upon the efforts of those who had undoubtedly done their best to enhance the Sunday School interest; but to lend aid and strength to every endeavor to improve and elevate the character of our recreations. In this, as in all other matters, we were in a school, and had to be governed by the spirit of wisdom, according to the circumstances and elements in our control.

Elder W. H. Hocking stated that he considered concerts were decidedly preferable to theatrical entertainments or dances.

Elder Robert D. Miller, of the 10th Ward, thought that theatrical representations had a tendency to create unpleasant feelings between brethren and sisters, on account of the rivalry to excel. He considered that we should watch our families and children with a jealous eye, and cultivate the highest standard of morality.

Elder James McKnight stated that he did not think there was so much difference in our views as in the expression of our sentiments. A dramatic entertainment had been held in the 16th Ward, which was very satisfactory. When selections are judiciously made, they make a good home entertainment; which will be found beneficial in strengthening the memories and giving grace to the movements of those engaged. When suitably conducted and selected, he could not see the evil in exhibitions of this character. He was opposed, however, to sensational plays.

Bishop L. E. Harrington, of American Fork, expressed himself as pleased with the Sunday School work, and said he had listened with a great deal of interest to the remarks that had been made. He was in favor of having all their entertainments, as much as possible, of an elevating and improving character. He acted as a teacher in the Sunday School, and Brother Paxman was his superintendent. He considered the Sunday School was a nursery, and one of the most important adjuncts to the great work of the latter days; and he was very happy to know that the great mass of the community were now favorably disposed towards it and identified with its progress.



Supt. Geo. Goddard said it was not proposed to make cast-iron rules; those present were only children of a larger growth, and all had much to learn. The leading and prompting motive of every speaker had been to elevate and improve the rising generation, and many valuable hints had been dropped, which could be made profitable by application.

## CHINESE TORTURE.

**C**RIMINALS and suspected persons in China are treated in a very cruel manner. The tortures and punishments which the law sanctions are wearing the cangue; beating the cheeks with a leather instrument; squeezing the fingers; beating the person with a bamboo, or wooden stick; squeezing the ankles, and imprisonment.

The prisons in China are in a much more revolting state than those in Europe were before John Howard began his labors for their improvement, and the prisoners who are not rich, or who have not rich friends willing to bribe the jailers, are given but a small amount of coarse food, and have to endure the most dreadful and excruciating tortures that were ever inflicted on any human beings.

The most common of the lawful modes of punishment is the wearing of the cangue. This is a square collar made of boards, which is generally locked upon the neck, though it is sometimes fastened to the person in the manner represented in the picture.

The person's crime, and the time which he is to wear the cangue, are written upon the upper or front side of it. He is placed, in the day-time, in the street near the spot where he committed his offense; in the evening, he is taken away by the constable of the neighborhood; and in the morning he is returned to his usual place of exposure, where he begs his living, unless his friends supply him with food. This is done from one to three months, according to the offense.

There are many other modes of torture and punishment, which, though not recognized by the laws, are used by the magistrates and jailers whenever they please. They are generally applied when the desire is to make a man confess his own or other's crime.



## Correspondence.

SPRINGVILLE UTAH CO.,  
February 22, 1874.

*Editor Juvenile Instructor.*

DEAR SIR:—Feeling a lively interest in your paper, I will send you a line. I have taken the INSTRUCTOR for the past four years, and I consider it the best paper extant for the young of our community to read. We have two classes reading in the

INSTRUCTOR in our Sunday School, which, by the way, is well attended with an average attendance of four hundred and fifty students.

There is to be seventy-five dollars' worth of prizes presented to-day to the members of the Sunday School. They consist of books and other rewards of merit, for punctual attendance and good conduct. We have also a Mutual Improvement Society organized, which is doing a good work by way of instruction, the benefits of which are open for ladies and gentlemen, old and young. The exercises consist of lectures, debates, readings, etc. We also have a library of some four hundred volumes of good reading matter, and intend adding more as our means will permit. Please accept my best wishes for your success in your laudable enterprise; and may you be enabled to give us such instruction as is needed in this our day, and meet with the patronage you richly deserve.

Respectfully Yours,

WM. A. PIERCE.

**LUCK AND LABOR.**—Recently two boys left their homes in the country to seek their fortunes in the city.

"I shall see what luck will do for me," said one.

"I shall see what labor can do for me," cried the other.

Which is the better to depend upon, luck or labor? Let us see.

Luck is always waiting for something to turn up.

Labor will turn up something.

Luck lies abed wishing.

Labor jumps up at six o'clock, and with busy pen or ringing hammer lays the foundation of a competence.

Luck whines.

Labor whistles.

Luck relies on chance.

Labor on character.

Luck slides down to ignorance.

Labor strides upwards to independence.

Luck is prodigal and squanders possessions.

Labor enjoys their use.

## CHARADE.

BY DOUGLAS TODD, GRANTSVILLE.

I AM composed of 12 letters:

My 1, 2, 3, is an article often used;

My 7, 11, 7, 6, is a beautiful flower;

My 5, 1, 12, 11, 10, is a country in Europe;

My 9, 1, 2, is an animal of Africa;

My 5, 2, 12, is a body of water;

My 8, 11, 2, 3, 4, 12, is a city in Europe;

My whole is one of the States of the Union.

THE answer to the Charade in No. 4 is RHINOCEROS. We have received correct solutions from Margaret E. Letham, Rebecca Manning, Betsey White, J. H. Parry, G. B. Lang, Francis M. Fenton, Elias A. Smith, Heber J. Sears and Matthew Noall, Salt Lake City; Alvina Harker and John Webster, Taylorsville; J. T. Johnson, Ogden; Sarah Jensen, Brigham City; J. J. Millard, Farmington; Douglass Todd, Grantsville; Eleazer Evans, Lodi, and Charlotte Shelley, American Fork.

## A Boy's Voyage Around the World.

BY G. M. O.

### TABOGA—ADrift IN THE BREAKERS.

AT daylight the next morning we hove up anchor, and set sail. There was a good breeze blowing in our favor, but it died away before eight o'clock, and, after beating and drifting about until three in the afternoon, we were finally towed to the anchorage by a tug-boat sent to our assistance. Taboga harbor, sometimes called, I believe, Aristingua bay, is a snug little cove, affording a good and secure anchorage for vessels. The town is picturesquely grouped on the rocks and among the palms and cocoa-nut trees lining the banks of a noisy and dashing brook of clear, fresh water. No regard to order, in the buildings or arrangement of the streets, characterizes the place, but the houses, which are very small, and principally made of bamboo, seem to be placed wherever a rock affords the space or a few palms offer their sheltering shade. In front of the town stretches a smooth, bright, sandy beach. Considerable trading is done at Taboga, as it is the fitting-out place for the California steamers, and also for the English mail steam ship company, who run a line of steamers south from Panama to Valparaiso. Several large English and American vessels, principally with cargoes of coal, the steam-ships *Northerner* and *Santiago*, also six or eight "hulks," or store ships were laying in the bay when we arrived.

In the latter part of May, 1685, a severe naval engagement was fought near this bay, between the Spaniards and buccaneers, the Spanish fleet consisting of sixteen sail, and their enemies' fleet of ten sail. After fighting all day, the buccaneers were glad to haul off and escape from the victorious Spanish. The afterwards celebrated Commodore Dampier participated in this battle, he being at the time with the filibusters.

We were two days discharging our cargo of potatoes and onions and live stock. When we again hove up anchor and ran over to Panama, the wind was blowing pretty fresh from the south, and our old brig was unable to make the proper anchorage. Running out from the south side of the city for about half a mile, there is a reef of rocks, which at low tide are high and dry. Vessels anchor off the point of rocks, and at low water the boats land their passengers on this point, the reef forming a convenient causeway to the city. With every yard of canvas spread, and after repeated tacking to get to the windward of the point, but to no purpose, the vessel making so much leeway, the captain concluded to run her in as near as safety would permit, and anchor. When the sails were furled, the yawl was lowered and Lewis and I were ordered in to take the captain ashore. Besides the captain, we had "Old Bill," one of the crew, who was going to get medical advice for his rheumatism. The skipper brought into the boat with him two fancy door mats, made of lama skins, the wool colored in different tints, which weighed about three pounds. We could not get a good landing on the windward side of the reef, on account of the surf breaking and dashing so heavily against the rocks, and in spite of our exertions Lewis and I could make very little headway against the sea and wind. After tugging at the oars for an hour the captain's patience gave out. Seeing a little smooth water under the lee of a large rock, he ran the boat along side and succeeded in landing without getting wet. Now, he should have left Lewis and myself to take care of the boat; but thoughtlessly he ordered Bill to get out, and

Lewis also, to carry the mats, and directed me to look out for the boat until Lewis and Bill should return, and then to go on board the brig. I whispered to my shipmates to hurry back as soon as possible, as the tide was coming in and the wind increasing, and it was as much as I could do to keep the boat from staving against the rocks. For nearly an hour I stuck to my post and was pretty successful in keeping the boat from thumping, but the tide had risen meantime and the sea had begun to break over the rock, in fact, was fast submerging it, so that it afforded little or no shelter. When the tide had risen so as to lift the boat up nearer the top of the rock, I could see over the reef surrounding the little cove in which I was, and found to my horror that it was impossible for my shipmates to come to my assistance, even if they were disposed to, as there was at least a quarter of a mile of water between me and the town. After this discovery for a few minutes I hardly knew what to do. To push out from the sheltering rock would be madness; the surf tearing among the breakers would dash the boat to atoms in a moment. To stay where I was would only be security for a few minutes, for as the tide rose, the water around me became like a boiling cauldron and a seething sea. I was directly on a line with the corner of the castilo; to go one boat's length to my left would be to drift out into the bay, and, with the wind that was blowing, would be to drift out to sea and to death. I determined to wait until the sea should drive me from my shelter, and then take my chances at drifting through the breakers and endeavor to keep the boat's head directed for the city wall by skulling with the oar. I had not long to wait; the first sea that dashed over the rock hoisted me into the breakers. I manned my oar quickly, and commenced working for dear life. I found I could keep the boat pretty steady, but I was going "head on" to the sea wall of the castilo, against which the surf broke fearfully. I tried to step the mast and get sail on, but the boat slewed around, and, when the sea struck her, I went head over heels overboard with the mast. I found the water over the rocks was about five feet deep. I got into the boat, now half full of water, and managed to get her head to the wind, and tried again, but with a like result. My shoes were made of Peruvian sheep skin, and, when wet, they were so slippery I could not stand; so I pulled them off and went to work again to get up the mast. But it was too heavy for me; five times we went overboard together before I gave it up. I was drifting out towards the bay, so I went to skulling again with all my might. The boat was so full of water she floated like a log, but I managed to get her abreast of the wall again, and not more than twenty yards from it, when, happily, I saw Bill and Lewis coming. I felt a great relief at their appearance and worked at my oar with renewed energy, now keeping the boat from being dashed against the wall. The men came along the rocks as near as possible, and, watching their opportunity, plunged into the sea and swam off to the boat. With three oars we soon got into smooth water, on the leeward side of the reef, and, about sunset, reached the brig. My feet were so cut and hacked by the shells and barnacles, when trying to raise the mast, that I was not able to walk for nearly two weeks. The boat was so stove and started, that she would hardly float; the captain was obliged to employ a ship carpenter for several days to repair it. We all blamed the captain for his thoughtlessness, and he blamed Bill and Lewis for their tardiness.

(To be Continued.)

WE all have a direct personal relation towards God, and can not in any way avoid its responsibility.

# Questions and Answers ON THE BOOK OF MORMON.

## REIGN OF THE JUDGES.

### LESSON LVIII.

Q.—Were the people troubled with wars and contentions during the sixth year of the reign of the judges?

A.—No, there was peace in the land.

Q.—How did the people feel regarding the loss of their brethren and their flocks and herds?

A.—They were very much afflicted and felt sorrowful.

Q.—What did they believe these losses and afflictions to be?

A.—The judgments of God sent upon them for their wickedness and their abominations.

Q.—What effect did this belief have?

A.—It awakened them to a remembrance of their duty.

Q.—What did they do?

A.—They established the church more fully, and many were baptized.

Q.—By whom were they baptized?

A.—Alma.

Q.—How many souls united themselves to the church in the seventh year of the judges?

A.—Three thousand five hundred.

Q.—What came to pass in the eighth year of the reign of the judges?

A.—The people began to grow proud.

Q.—For what reason?

A.—On account of their riches, fine clothing and their numerous flocks and herds.

Q.—How was this feeling regarded by Alma and his associate teachers?

A.—They witnessed it with sorrow.

Q.—What did this feeling of pride lead to?

A.—It led to persecutions and envy, strife and malice among themselves.

### LESSON LIX

Q.—What did Alma do in the commencement of the ninth year of the reign of the judges?

A.—He appointed a man to the office of chief judge to administer the law in his stead.

Q.—What was this man's name?

A.—Nephihah.

Q.—Was he created high priest also?

A.—No, Alma retained that office.

Q.—Why did Alma thus give the judgment seat up to Nephihah?

A.—That he might be free to travel among the people, and preach to them.

Q.—Where did Alma begin his teaching?

A.—At Zarahemla.

Q.—From there where did he go?

A.—He traveled all over the land.

Q.—After he had spoken unto the people at Zarahemla what did he do?

A.—He ordained priests and elders.

Q.—How did he do this?

A.—By laying his hands on them.

Q.—What became of those who repented and desired to return to the church?

A.—They were baptized and were received again into the church.

Q.—What became of those who would not repent of their sins and were lifted up in pride?

A.—Their names were blotted out, and they were not numbered among the people of God.

# Questions and Answers ON THE BIBLE.

## HISTORY OF MOSES CONTINUED.

### LESSON LVIII.

Q.—What was the result of the battle?

A.—Joshua discomfited Amalek and his people with the edge of the sword.

Q.—What did the Lord command Moses to write in a book for a memorial?

A.—That He would utterly put out the remembrance of Amalek from under heaven.

Q.—When Jethro, the priest of Midian, the father-in-law of Moses, heard of the deliverance of Israel what did he do?

A.—He followed him into the wilderness.

Q.—Who accompanied Jethro?

A.—Zipporah, the wife of Moses, and her two sons.

Q.—What were the names of the sons of Moses and Zipporah?

A.—Gershom and Eliezer.

Q.—How did Moses treat his father-in-law?

A.—He went out to meet him, and did obeisance, and kissed him.

Q.—What did Moses and his father-in-law then do?

A.—“They asked each other of their welfare, and they came into the tent.”

Q.—What did Moses then do?

A.—He told his father-in-law all the Lord had done unto Pharaoh and the Egyptians, and how the Lord had delivered Israel unto that day.

Q.—What did Jethro do when he heard these things?

A.—He rejoiced and blessed the name of the Lord.

Q.—What else did he do?

A.—He took a burnt offering and sacrifices for God.

Q.—What did Aaron and all the elders of Israel do?

A.—They eat bread with Moses' father-in-law before God.

### LESSON LIX

Q.—What did Moses do on the morrow?

A.—He sat to judge the people.

Q.—For how long?

A.—From the morning until the evening.

Q.—When Jethro learned that Moses was in the habit of sitting alone to judge the people what did he say?

A.—That it was not good.

Q.—Why was it not good?

A.—Because it was too heavy a task for him and would wear him away.

Q.—What advice did Jethro give unto Moses?

A.—To choose from the people able men, such as feared God, men of truth and hating covetousness.

Q.—For what purpose?

A.—“To be rulers of thousands, and rulers of hundreds, rulers of fifties and rulers of tens.”

Q.—Did Moses hearken to Jethro?

A.—Yes, and did all that he had said.

Q.—When did the rulers that were appointed judge the people?

A.—At all seasons.

Q.—What cases were taken before Moses?

A.—All the great matters and hard causes only.

Q.—After this what did the father-in-law of Moses do?

A.—He departed and went into his own land.

Q.—After leaving Egypt what wilderness did the children of Israel reach in the third month?

A.—The wilderness of Sinai.

Q.—Before what mount did they encamp?

A.—Mount Sinai.

Q.—Why did Moses go up to the Mount?

A.—To receive revelations from the Lord.

## HARK, LISTEN TO THE MUSIC.

SONG, WITH VOCAL ACCOMPANIMENT.—(TUNE:—"I Wandered by the Brook-side.")

WORDS BY MRS. E. F. THOMAS.

MUSIC ARRANGED BY PROF. C. J. THOMAS.

*Andantino:*

Solo

Alto

Tenor

1st Bass

2nd Bass

Hark listen to the music swell

Tra la la la, Tra la la la, Tra la la la, Tra la la la,

from that mighty throng. 'Tis the children of God's kingdom, Their voices sweet and

Tra la la la, Tra la la la, Tra la la la, Tra la la la, Tra la la la,

strong: Their heavenly notes in - spire me, And fill my soul with praise. To

Tra la la la, Tra la la la, Tra la la la, Tra la la la, la,

*Rall Attempo*

thank our Heavenly Fa - ther for these the lat - ter days.

Tra la la la, Tra la la la, Tra la la la, la la la,

Rejoice, rejoice dear children,  
Great blessings are in store  
For all that do live faithful,  
And strive to sin no more.  
Be kind unto your parents,  
Their counsels strict obey;  
And follow good examples—  
That is the better way.

God bless our noble leaders  
With health, and light and power  
To conquer every evil  
And banish Satan's power.  
Come, children, raise your voices  
In praise to Zion's king;  
And make the hills re-echo  
With loud hosannahs' ring.

TRUTH will ever be unpalatable to those who are determined not to relinquish error, but can never give offense to the honest and well-meaning: for the plain-dealing remonstrances of a friend, differ as widely from the rancor of an enemy, as the friendly probe of a surgeon from the dagger of a blood-thirsty assassin

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